

the Ganges. I mean the disappearance from the surface, near where they leave the outer range of hills, and then again emerging at the distance of 10 or 12 miles lower down; thus shewing the complete permeability of the gravel beds through which they must be supposed to trickle—and that this is in some measure the case in the *Jumna* also, is rendered probable by a circumstance which came under our observation in the great drought of 1833-34.

In order to supply the excessive demand for water for irrigation, it became necessary to throw a gravel bund right across the *Jumna*—just below the head of the canal; and at this very period, as appears from a record kept in the Executive Engineer's Office at *Agra*, a slight diminution only of the waters of the *Jumna* at that place was observable.

VII.—*The History of Labong from the Native Records consulted by Dr. D. RICHARDSON, forming an Appendix to his journals published in the preceding volume\*.*

The annals of *Labong* reach back to the same remote and fabulous period as those of the neighboring nations. In the year 1118, (A. D. 574,) after GAUDAMAN had obtained *nib-ban*, or eternal rest, two holy men, WATHOO-DAY-WA† and TUKA-DANDA, (having first buried a shell with the spiral turned the reverse way,) by prayers and holiness raised from out the earth the walls, gates, and ramparts, and sunk the fosse of *Labong*. They marked the site of the pagoda, and during two years employed themselves in calling together the people from the surrounding forests and small villages. In 1120 they raised to the throne RAMA or ZAMMA-DAY-WE, daughter of the king of *Chandapur* (or, *Wintian*, the capital of *Saroarata-ty-ne*), and widow of a prince of *Cambodia*. She had twin sons, MAHANTA-YATHA. The elder succeeded her in *Labong*, received the common title of "SEN-BUR SHEEN," or Lord of the White Elephant, for having caught one of that color. AINDAWARAJA, the younger, built and reigned in *Lagon*. In *Labong* (the Magadharrame of which is HARI-BOUNG ZAYATYNE) from RAMA-DAY-WE to ADUTZA-WOON-THA, who built the pagoda (*assein dayá*) there reigned 35 kings, and from ADUTZA-WOON-THA to BENYA-THOHA 19; in all 54 kings reigned in *Labong*. BENYA-MEN-YEA, called in *Ava* History DOLANA BENYA-TSO-MEN-YEA, the son of BENYA-THOHA, succeeded him, and reigned ten years in *Labong*,

\* We have already quoted from this document in manuscript; see Appendix General Tables, page 135.—ED.

† *Vasu-deva*?—ED.

three in *Kim-yea*, five in *Wen-congkan*. In 651\* he crossed the Thaluen river, and married a daughter of THOOTHΑ THOMA, king of *Pegu*, with whom he received in dower four hundred Taliens or Peguers and their wives, the town *Yain Salen* and its dependencies, and returned to his country; and on Thursday the full moon of Kasong, (May,) 656, at midnight, founded *Zama-pada-pur-there-nagara-nawara-razatani*, or *Zimmay*, measuring from east to west five hundred tals†, from north to south four hundred and fifty tals; built his palace of *Zayaboungme*; reigned thirty-seven years; in 623 died, aged eighty, and was succeeded by his son NGATHEN-POOTCHOO, who in 695 was succeeded by his son TSO-TCHOMTA-YUNG; and he in the same year by his son NA-TCHOON-TARCUNG; and he in

698 by his son NGA-THENPOO; and he was succeeded in

707 by his son TSO-KANPEW; he in

709 by his son TSO-BOA-YOU; and he in

731 by his son GOONA; and he in

739 by his son-in-law GNATHENMIMA; and he in

742 by his son THAMBI; and in

782 his son TSO-BENYA succeeded; and in

817 his son TSO-NEAT succeeded; and in

825 his son BENYA TSOHEE, called also *There-tha-da-matilanka-seek-ka-wa-te-ya-za*; in

865 his son TSO-MYNEÆ succeeded; and in

899 his son BENYA TSAY; in

904 his son TSO-MYNE; in

906 his daughter ZALA-PABA, called also *There-thadama-maha-day-we*.

920 SEN-BUE-MYA-SHEEN, king of *Pegu*, took the town, but allowed the queen to enjoy the revenues with the royal title till her death, when he gave the town and revenue to his son NARATA-TSO, the *myo-tsa*, (literally, town-eater: the person who enjoys the revenue of a town amongst the Burmese is so called). SARAWADI, in the

\* To account for the discrepance in the dates of *Labong* and *Zimmay*, it is to be stated that the common era has been twice altered; once 624 years after the death of GAUDAMAH, by THERE MOUNGDAI, king of *There*; KIT-TARA, who dropped 622 years, and commenced from 2. The second alteration was made by THENGARET, king of *Pagan*, in the seventeenth year of his reign, 562 years from the reign of THERE MOUNGDAI, who dropped 560 years, and again commenced with 2. *Labong* was founded 1118 years after the death of GAUDAMAH; and *Zimmay* 656 years after the alteration of THENGARET, or 1838 years of the death of GAUDAMAH; giving a period of 720 years to 54 kings, and average of thirteen years and some odd months and days to each reign. (See Chron. Appeldix, page 84.—ED.)

† The tals, is seven cubits.

year 990, after the death of SEN-BUE-MYA SHEEN, the chief of *Moung-nam*, rebelled in *Zimmay* and shook off the Peguan authority; and in 992, THA-DAN-DAMA-YAZA, the grandson of SEN-BUE-MYA-SHEEN retook it. 1125, *Tso-oung* recovered its independence, which it enjoyed only a short time, when it was taken by SEN-BUE-SHEEN, king of *Ava*, son of the great ALOMPRA. 1136, BENYA-SA-BAN, and KAWHEELA, the eldest brother of the present *Chow-tchee-weet* of *Labong*, who was *Myo-tsa* of *Lagon*, rose against THA-DAN-MENDEU, called by the Shans *Bogoung-bue*, (a white-headed chief.) The Governor of *Zimmay* under SEN-BUE-SHEEN again prevailed and transferred their allegiance to *Bankok*, to which they have continued subject ever since. KAWHEELA had six brothers, three others of whom have received from the king of *Bankok* the title of "Chow-tcha-Weet," or "Lord of Life," one of the many titles he himself enjoys, and the other three have been Chows Moungs of the other towns. The present Chow-tcha-Weet, who is now seventy-two years of age, is the youngest and last of the seven brothers. He has five children by his first chief wife, viz. the wife of CHOW HOUA of *Labong*; the wife of a chief who is at *Bankok*; CHOW RAJA BOOT, the eldest son; another daughter who is deranged, but quiet and inoffensive. CHOW HOUA of *Labong* will probably succeed to the *zazabolenoe*. He is certainly, from his intelligence and habits of application to business, incomparably best fitted to do so. But it is the opinion of the northern Tsoboas that the CHOW HOUA of *Zimmay*, who is even now little inclined to submit to the old Tsoboa's authority, will not quietly acquiesce, and that at the death of the present Tsoboa there will be some bloodshed in the country.

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VIII.—*Suggestions on the Sites of Sangala and the Altars of Alexander; being an extract from Notes of a Journey from Lahore to Karichee, made in 1830. By C. MASSON.*

"At length after a long march we arrived at *Hurreepah*, having passed the whole road through close jungle. East of it was an abundance of luxuriant grass, where, with many others, I went to allow my nag to graze. On rejoining the party, I found it encamped in front of the village and an old ruinous castle attached to it. Behind us was a large circular mound or eminence, and to the west was an irregular rocky height crowned with remains of buildings, shewing fragments of walls, with niches in them. This elevation was undoubtedly a natural object; the former, being of simple earth, was probably artificial. On going to examine the remains we found two immense